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commerce united in developing new habits of thought. Thus, as related in Chapter X, it became possible, not only for German mysticism to liberate the northern nations from the Roman yoke, but for Paracelsus, Franck, Gruet, Servetus, and Copernicus to begin still more extensive innovations. The concluding chapter urges that mystics, skeptics, liberal Christians, and scientists, have all had their places among the champions of freedom, that this great cause has been peculiarly indebted to the labors of scholars, and that the interests of high culture, biblical criticism, female emancipation, tolerance, political liberty, free inquiry, and pure morality, have all been found to be identical.

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*TWO WAYS TO TEACH.*

There are two ways to teach: the one of man—  
By symbols nice that catch the ready ear,  
Woven with neatest logic, so one can  
Build up an argument of words, nor fear  
His house will fall—till some revealer clear,  
With insight sure, point to the hollow word,  
Which, seeming solid, shuns the glance severe.  
This way is man's, shifting and error-blurred,  
Wrought of the intellect, not living, spirit-stirred.

The other is of God, a living way,  
Careless of symbol, with the truth made strong,  
Indifferent to the semblance of delay,  
All-utilizing ills and seeming wrong,  
Begetting martyrs; in the issue long  
Accepting humble hearts to make them see  
Their parts made certain, hear the mighty song  
Sphere-sung, by ages helped and spirits free,  
And e'en unconscious lisped by frail humanity.

B. R. BULKELEY.

CONCORD, MASS.

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*RALPH WALDO EMERSON.*

There have been other suns, and still shall be,  
Whose steady radiance draws  
A host obedient to its golden laws,  
Systems that shine and shade responsively.  
This man was like the Earth,  
Which feeds her strengthening juices everywhere,  
And, dreading naught but dearth,